

ARTICLES

TO BE ENQVIRED OF,

within the Arch-Deaconrie of

the COLCHESTER, by the Church

Wardens, and Sworne-men

in euery Parish.

And Presentment to be made thereof
to the Arch-deacon.

With peculiar answer to euery Article.

Given, ANNO DOM. 1631.



LONDON,

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1631.



The tenor of the Oath ministred to all
the Church-wardens and Sworne-men.

YEE shall sweare, that all affection, hatred, hope of reward, or gaine, or feare of displeasure, or malice set aside, you shall, vpon due consideration of the Articles ginen you in Charge, present to the Arch-deacon of *Colchester*, or his Officiall, all and euery such person, of, or within your Parish, as hath committed any offence, or fault, or made any default mentioned in any of these Articles, or which are vehemently suspected, or otherwise defamed of any such offence, fault, or default, wherein you shall deale vprightly, and according to equitie, neither of malice, presenting any contrary to truth, nor of corrupt affection sparing to present any, and to conceale the Truth, hauing in this action God before your eyes, with an earnest zeale to maintaine Truth, and to suppress Vice: So helpe you God, and his faithfull promises in CHRIST IESVS.

God saue the King.



ARTICLES TO BE ENQUIRED WITHIN

the Arch-Deaconrie of COLCHESTER,
for this present yeare of our
Lord God, 1631.

Articles concerning the Clergie.



Hether hath your Minister read the Constitutions set forth by the late Kings Majestie, once every yeare, vpon some Sundayes or Holidayes in the after-noon before Diuine Service, according as by the Canons hee is bound?

2 Whether doth your Minister vse to pray for the King and Queenes Majestie King CHARLES, and Queene Mary, Fredericke, Count Palatine of Rheine with the Lady Elizabeth his wife: giuing vnto him such stile and Title of Supream Gouvernour ouer all causes, and ouer all persons, as well Ecclesiasticall as Temporall, as by Law are due vnto him, exhorting their Parishioners to yeeld him obedience according to the same: And also in their said Sermons, doe pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of Diuine Service vsed by your Minister vpon Sundayes, Holidayes, Wednesdayes, and Fridayes, according to the Booke of Common Prayer? And whether doth your Minister duely obserue all the Orders, Rites, and Ceremonies prescribed in the said Booke of common Prayer, as well in reading publike Prayers, the Letanie, as also in administring the Sacraments, in such manner and forme, wearing the Surplisse, as by the Booke of Common Prayer by Law now established is enioyned?

Whe

4 Whether doth your Minister administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same at least thrice in euery yeare, whereof once at Easter, as by the Booke of Common Prayer is appointed. And whether doth your Minister receiue the same himselfe on euery day that he administreth it to others, kneeling at the same, and administreth it to none but such as doe kneele at the receiuing thereof, and whether hee doth vse the words of the Institution according to the Booke, at euery time that the Bread or Wine is receiued, in such manner and forme, as by the *Promiso* of the 21. Canon is directed, or wherein he is faultie? And whether is warning giuen by him before-hand for the Communion, as the 22. Canon requireth?

5 Whether hath your Minister admitted any notorious offenders or Schismatikes to the Communion, contrary to the 26. and 27. Constitutions, without satisfaction by due course of Law fore-enioyned them, or reiected any from the Communion who were not by public presentment, or other open scandall, infamous and detected of some notorious crime, by common fame published in the Parish?

6 Whether the Minister, together with the Church-wardens and Questmen, doe take diligent heed and care, and not onely all and euery of your owne Parishioners do receiue thrice in euery yeare as aforesaid: but also that no Strangers of any other Parish doe forsake their owne Minister and Parish to receiue with you, contrary to the 28. Canon?

7 Whether doth your Minister vse to signe Children with the signe of the Crosse, when they are Baptized, according to the Booke of common Prayer, and the 30. Canon: and doth hee neuer faile to vse the said signe of the Crosse? And whether he hath deferred, or wilfully refused to Baptize any Infant in his Parish being in danger, hauing beene duly informed of the weaknesse thereof? And whether the childe hath dyed by his default without Baptisme, contrary to the 68. and 69. Canons?

8 Whether is your Minister continually resident with you vpon his Benefice: or for how long time hath he been absent, and whether he is resident for the most part, and what other Benefice hath he?

9 Whether doth your Minister, being a Preacher, preach vsually according to the Constitutions, eyther in his owne Cure with you once euery Sunday, or else in some other Church or Chappell, neere adioyning, where no Preacher is, according to the 45. Canon, or how hath he beene negligent in that behalfe.

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10 Whether is your Minister a Preacher allowed: if yea, then by whom: if no, whether doth he procure sermons to be preached among you once in euery moneth at the least, by such as are lawfully licenced, according to the 46. Canon, or doth contribute toward a licenced Preacher, if his lining will beare it?

11 Whether hath your Minister another Benefice: and whether doth he supply his absence by a Curate, that is sufficiently licenced to preach in that Cure of his, whereon he himselfe is not resident: or otherwise in case he do not find a preaching Minister there, by reason of the smallnesse thereof, whether doth he preach at both his Benefices vsually himselfe, according to the 47. Canon?

12 Whether is your Curate licenced to serue by the Bishop of this Diocese, or by any other, and by whom: whether doth your Minister or Curate serue more cures then one, contrary to the 48. Canon. If yea, what other Cure doth he also serue?

13 If your Minister be not licenced to preach, as before said - whether doth he read Homiles or rather take vpon him to expound the Scriptures either in his owne Cure or else where, contra y to the 49. Canon: if yea, then you are to present him, and specifye the place where he hath so preached.

14 Whether hath any person been admitted preach within your Church or chappel, but such as you haue well knowne to be sufficiently licenced, whom you haue so admitted? you shall present their names, and how often haue any such bene admitted to preach, and by whose procurement: And whether haue you caused euery strange Preacher, licensed or not licenced, to subscribe his name, together with the day when he preached, according to the 50. & 51. Canons: and if he were licenced, then by whom he was licenced: And whether haue they, or any other preacher in your Church, not being soberly and decently apparelled, according to the 47. Canon?

15 Whether doth your Lecturer, and Preacher reade diuine seruice, and minister the Sacraments in his owne person twice euery yeare, obseruing all the Ceremonies in the booke of common praier, established according to the 36. Canon?

16 Whether doth your Minister weare the Surplesse whilst he is saying the publike prayers, and administering the Sacraments, & doth he neuer omit it; and if he be any Graduate, whether then doth he also weare vpon his Surplesse, during the time aforesaid, such a hood as by the orders of his Vniuersitie is agreeable to his degree, according to the 58. Canon.

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17 Whether doth your Minister euery Sunday and Holyday before Euening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the ten Commandements, the Articles of Beliefe, and the Lords Prayer, as also in the Catechisme last set forth in the Booke of Common Prayer, whereby the children of the Parish may be prepared to confirmation, according to the 90. Canon?

18 Whether hath your Minister, without licence from the Archbishop, the Bishop of the Diocese, or his Chancellor, or Commissary, or from the Archdeacon, or his Officiall, solemnized marriage betwixt any parties, the Banes not being three seuerall Sundaies, or Holydaies first published in time of Divine Service, or in the seuerall Churches or Chappels of their seuerall abode, according to the book of common prayer, and the 62. Canon: and also betwixt the houres of eight and twelue in the forenoone, contrary to the 102. Canon?

19 Whether hath your Minister since the last Canon solemnized any marriage betwixt any persons being vnder the age of 21. yeares, although the Banes be thrice asked, before such times as the parents haue made knowne vnto him their consent thereunto, contrary to the 99. and 100. Canons: and whether hath he married any of another Diocese, and who are they, and by what authoritie, and when?

20 Whether doth your Minister, vpon Sundayes at morning prayer, declare vnto the Parishioners what Holy-daies and Fasting daies are appointed to be kept the weeke following, according to the 64. Canon, whereby they may be put in mind to prepare themselves accordingly, and to reape to the Church to publike prayer, as by Law they are bound.

21 Whether doth your Minister, in the Rogation dayes, vse the preambulation of the circuit of the Parish, appointed by Law, and in the same preambulation moue the people to giue thanks to God for his benefites, vsing such Psalmes, Prayers, and Homilies, as are to that end set forth?

22 Whether doth any man (being neither Minister nor Deacon) reade common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize Matrimony; or take vpon him to practise any other Ministeriall duty in the Church that is prescribed to be executed particularly by such as are either Ministers or Deacons, and what is his name that so doth:

23 Whether doth your Minister euery fixe moneths denounce in his

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his Parish, all such of his Parish, as do perseuere in the sentence of Excommunication, not seeking to be absolved: and whether hath he admitted any person excommunicate into the Church, without a certificate of his absolution from the Ordinary, or other competent Iudge vnder his Seale, according to the Canons: or doth he wittingly and willingly keepe company with such as are excommunicate?

24 Whether doth your Minister being a Preacher, endeavour and labour diligently, with mildnesse & temperance to confer with, and thereby to reclaime the Popish Recusants in his Parish from their errorrs, if there be any such there being: and whether is he painefull in visitation of the sicke, according to the booke of common prayer, and the Canons in that case provided?

25 Whether is your Parson, Vicar, Lecturer, or Curate too much frequent or ouer-conuersant with, or a fauorer of Recusants whereby he may be suspected not to be sincere in Religion?

26 Whether hath your Minister, or any other, taken vpon him the place of a Minister, preached, baptized children (vnlesse in case of necessity) solemnized marriage, churched any womā, or administred the holy Communion in any priuate house or houses: If yea, then where, who and how oft hath he so offended in any of the premises.

27 Whether hath your Minister, or any other, exercised any publike or priuate fasts or prophesies, not approued or established by law, or publike authoritie: or hath he attempted vpon any pretence either of possession by fasting and Prayer to cast out Diuels, contrary vnto the 72. Canon.

28 Whether hath your Minister or any other person or persons within your parish, vsed to meete in any priuate house or other place, or doth preach in any place, or vse any other forme of Diuine Seruice then is appointed in the Booke of common prayer, and to hold priuate conuenticles, contrary to the 73. Canon? If yea, then you shall present them all and euerie of them.

29 Whether doth your Minister vse such decency and comlineffe in his apparell as by the 74. Constitution is enioyned him, as well at home, as when he goeth abroad?

30 Whether do you know in your parish, any that hauing heretofore taken vpon him or them the order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe to the course of life of a Lay-man, neglecting his vocation? If yea, then you shall present his name and the place of his abode.

31 Whether is your Minister noted or defamed to haue obtained his

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his benefice by Symonie, or reputed to be an incontinent person, or doth keep any man or woman in his house, that are suspected either to be of euill Religion, or bad life, himselfe to be a common Drunkard, or to bee a common hunter of Tauernes, Alehouses, or other suspected places, a common Gamester, or player at Dice, or other vnlawfull Games, a common Swearer, or notorious person, or faulty in any other crime, punishable by Ecclesiasticall censures, whereby he is offensive or scandalous to his function or Ministerie?

32 Whether doth your Minister vse the forme of Thanksgiuing to women after their Child-birth, and whether hath he admitted any thereunto that was begotten with child in Adulterie, or Fornication, without licence of his Ordinary: and whether haue any married wiues, that refuse to come to Church, according to the Book of common prayer, to giue God thanks after Child-birth: if any be faulty therein, you shall present their names?

33 Whether doth your Minister baptize any children in any Basen or other vessell, then in the ordinary Font, being placed in the Church according to the 81. Canon, or doth put any Basen into it?

34 Whether hath your Minister kept any excommunication in his custody vnpublished against any of his Parishioners, about the space of xx. dayes next after the receipt thereof, without some lawfull certificate of the absolution of any such excommunicate person, or of some lawfull warrant for the stay of the same Excommunication?

35 Whether hath your Minister admitted any excommunicate person to the holy Communion, before he hath receiued a certificate of the absolution of the same partie? And whether haue you permitted any excommunicate person, either of your own parish, or of any other Parish to heare diuine seruice in your parish Church, since the time you tooke vpon you the Office of Churchwardens within your said Parish? If yea, set downe the names of the same parties.

36 Whether hath your Minister absolved any Excommunicate person or persons of your parish, or any other parish within the Arch-deaconry of *Colchester*, without a speciall warrant in writing, vnder the hands of the Iudge and Register of this Court. or one of them? If yea, what are the names of such person or persons which he hath so absolved?

37 Whether doth your Minister read Diuine seruice vpon these Festiuall dayes following, viz. the Birth day of our Lord God, the Feasts of the Purification, and the Annunciation of Saint *Mary* the Virgin, the Feast of the Ascension of our Lord God, the Natiuity of Saint

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Saint *John Baptist*, and the feast of all Saints : and whether doth your Minister read Euening Prayer vpon these daies following, *viz.* vpon the Eue of the Birth of our Lord God, Easter-Eue, and Whitsun-Eue.

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WHether haue you in your seuerall Churches and Chappels, the last Booke of Constitutions or Canons Ecclesiasticall, ready to be read by your Minister.

2 Whether is there in your Church or Chappell, one parchment Register-Booke provided for Christenings, Marriages, and Burials: and whether is the same duly and exactly kept, according to the Constitutions in that case provided?

3 Whether haue you the Booke of Common-Prayer, commanded by the late Kings Maiesties Authoritie onely to be vsed, and the Booke of Homilies, and two Psalters : and whether you haue in your Church or Chappell a Font of stone set vp in the ancient vsuall place, a conuenient and decent Communion Table standing vpon a frame, with a Carpet of filke, or some other decent stufte, and a faire linnen cloth to lay thereon at the Communion time : and whether is the same then placed in such conuenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and administration, and that the greater number may communicate : and whether are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and read them, and other sentences of holy Scripture, written on the walls likewise for the same purpose :

4 Whether haue you a conuenient seate for the Minister to read Service in, together with a comely Pulpit set vp in a conuenient place, with a decent cloth or cushion for the same : a comely large Surplesse, a faire Communion cup of siluer, and a couer agreeable for the same, with all other things and ornaments necessarie for the celebration of diuine Service, and administrations of the Sacraments, and a strong chest for the Almes of the Poore, with three lockes and keyes, and another chest for the keeping of the ornaments of the Church and Register-Booke?

5 How many Bels are there at this present hanging in the Belfree of your Parish Church, and how many haue there bin heretofore? whether any of your said Bels haue beene taken downe and sold, or

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made away: and what other Church-goods are now wanting in your Church?

6 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage-house: and all other housing thereto belonging, in good reparations, and decently & comely kept as well within as without: the seates well maintained, your Churchyard well fenced and kept without abuse, according to the 85. Canon? If not, then through whose default, and what defects are?

7 Whether doe any with-hold the flocks of the Church, or any goods or other things given to good and charitable vse? All those things in these Articles, to be prepared, according to the Canons, vnder the title appertaining to Churches.

Articles concerning Schoole-masters.

WHether the Schoole-master or Schoole-masters, within your Parish openly or privately, in any Noble or Gentlemans house, or in any other place be of good and sincere Religion; life, and conuersation, and be diligent in the teaching & bringing vp of youth: and whether they haue beene examined, allowed, and licenced for Schoole-masters by the Ordinary in that behalfe, and how many severall schoolemasters haue you, and what be their names?

2 Whether your Schoole-master or schoolemasters do themselves receiue the holy communion as often as they ought to do, & whether do all the schollers as be of age sufficient, and of capacity, by instruction to receiue the Lords Supper, come to the communion either in your Church, or where their parents dwell, once euery yeare, and be diligent to heare common prayer?

3 Whether the Schoole-master, or schoole-masters, either private or publike, do teach their schollers the Catechisme authorized by publike authoritie, at least once euery weeke, and do instruct and examine the same, or do teach any other Catechisme, and what Catechisme it is that they so teach?

4 Whether your schoole-master, or schoole-masters, or any of them be knowne or suspected to reade vnto their schollers privately, any vnlawfull Bookes, or privately to instruct them in their young yeares either in Popery, superstition, disobedience, or contempt of his Maiesty, and his Lawes Ecclesiasticall by publike authoritie allowed?

Articles concerning the Parishioners, &c.

5 What Recusant Papists are there in your Parish? and whether do they, or any of them, keep any schoolemaster in their house, which commeth not to Church to heare Diuine service and receiue the communion? what is his name and how long hath he taught?

6 Whether the schoolemaster, or schoolemasters within your parish do teach his or their schollers, any other Grammer then that which is called the Kings Grammer, set forth by the authority of King Henry the 8. teaching the prescript forme thereof, whereby their schollers may perfectly vnderstand their Grammer rules and constructions?

Articles concerning the Parishioners, and other of the Laitie.

Whether is there any within your Parish, that hath or doth impugne the Kings Maiesties supremacie and authoritie in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being restored to the crowne by the Lawes of the Realme established in that behalfe?

1 Whether is there any in your Parish that denieth the Church of England by law established vnder the Kings most excellent Maiesty, to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles?

3 Whether is there any in your Parish, that doth impugne any of the Articles of Religion, agreed vpon in Anno 1562. and established in the Church of England?

4 Whether is there any in your parish that do impugne & speake against the Rites and Ceremonies established in the Church of England, or the lawfull vse of them? you shall present their names?

5 Whether is there any in your Parish, that do impugne the gouernment of the Church of England vnder the Kings most excellent Maiesty, by Archbishops, Bishops Deanes, Arch-Deacons, and the rest that beare office in the same, affirming that the same is Antichristian or repugnant to the word of God?

6 Whether is there any in your Parish, that impugne the forme of consecration and ordaining of Archbishops, Bishops, Priests or Deacons, affirming, that the same is repugnant to the word of God: or that they who are so ordered in the same forme, are not lawfully made?

7 Whether is there any in your Parish that doth hold, or frequent any Conuenticles or priuate meetings, and there do confer or agree vpon any priuate orders, others then such as are by the Canons set

forth by publicke authority, to be by them, or any others in Church-gouernment obserued?

8 Whether any persons haue lurked or tippled in Tauernes or Ale-houses on Sundaies, or other Holy-daies, or vsed his, or their Manuall craft, trade, or mysterie, or any bodily labour, or kept their shops open vpon the said daies, or any of them, especially in the time of Diuine Service?

9 Whether are there any in your Parish that doe, or haue prophaned (since his Maiesties generall pardon) the Lords day, called Sunday, or on any other Holy-day, contrary to the orders of the Church of England prescribed in that behalfe?

10 Whether hath any person in your Parish quarrelled, stricken, or vsed any violence vnto, or with your Minister, or any other, in the Church or churchyard, or vsed himselfe disorderly in the church, by filthy and prophane talke, or any other rude & immodest behaviour?

11 Whether is that due reuerence and humble submission vsed within your Church or chappell in the time of Diuine Service, as by the 18. Constitution is prescribed? and whether each one in the Church or chappell, doe apply and order himselfe there in the time of Diuine Service, as by the latter part of the same Constitution is most commendably inioyned?

12 Whether the Churchwardens and Questmen doe euerie Sunday and Holiday diligently search who absenteth himself or her self from Church, or whether doe they suffer any to abide in the church-Porch, or church-yard in the time of common Prayer or Sermon?

13 Whether the Church-wardens do prouide against euery Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of good & wholsome Wine, for the number of the Communicants that shall receiue, and that to be brought in a cleane and sweet standing pot of Pewter, or other pure Mettall.

14 Whether haue any in your Parish been God-fathers or God-mothers to their owne children; or whether your Minister or any God-fathers or God-mothers haue vsed, or do vse any other forme answer, or speech in Baptisme, then is in the Booke of common Praier appointed, or whether any which haue not communicated, be admitted to be God-fathers and God-mothers contrary to the 29. Canon?

15 Whether is there any in your Parish that doe refuse to haue their children baptized, or themselues to receiue the Communion at the hands of your Minister, because he is no Preacher? you shall present

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sent their names: and if your Minister, sithence the publishing of the said Booke of Canons, haue received any such persons (being not of his owne Cure to the Communion, or baptized any of their children, you shall likewise present him?

16 Whether doe all Fathers, Mothers, Masters and Mistresses, cause their children, seruants and apprentices, to come to the Catechisme vpon the Sundaies and Holy daies before Euening Prayer, to heare, and to be instructed and taught therein? and those that doe not their duty herein, you shall present their names?

17 Whether haue you or your predecessors Churchwardens there, suffered since the last Pardon, any Playes, Feasts, Banquets, Church-Ales, Drinkings, or any other prophane vsages, to be kept in your Church, Chappell, or church-yard, as Bels to be rung superstitiously vpon Holidiaies at Euen abrogated by the Book of Common Prayer, contrary to the 68. Canon?

18 How many Inhabitants within your Parish, men or women about the age of sixteene years, doe refuse to frequent diuine seruice, established by publik authoritie of this Realm, or to receiue the holy Communion, or are negligent therein: what be their names, & what degree, or state or trade of life are they? you are to present them all of each sort?

19 Whether doe any of the Inhabitants within your said Parish entertaine within their House any sojourners, lodgers, or any common resorters of Ghests, who refuse to frequent diuine seruice, or refuse the holy Communion as aforesaid, what be their names, and of what qualitie or condition are they?

20 Whether any of the said Popish Recusants bee of insolent behaviour, not without publike offence, or do boldly busie themselves in seducing, or withdrawing others either abroad, or in their own families, by instructing their children in Popish Religion, or by refusing to entertaine any, especially in place of greatest seruice or trust, but such as concurre with them in opinion of Religion, and what bee their names that doe so?

21 How long the Popish Recusants haue obstinately abstained either from Diuine Service, or from Communion, as is aforesaid, whether of any long time or onely since his Maiesties Reigne and how long?

22 What persons aforesaid within your Parish, either for the offence aforesaid, or for any other contumacie or crime, doe remaine excommunicated; what be their names, and for what cause, and how

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long haue they so stood Excommunicated?

23 Whether were you the Churchwardens and Questmen chosen by the consent of the Minister and Parishioners in Easter weeke, according vnto the 89, & 90, Canons? And whether haue the churchwardens before you giuen vp a iust account for their time, and delivered to you their successors, whatsoeuer mony or other things of right belonging to the Church, which was in their hands, according to the 89. Canon?

24 Whether do all persons about the age of sixteene yeeres, vsually resort to heare diuine Service vpon Sundaies and Holy-dayes approued? And whether hath each one of your Parishioners (being about the age of sixteene yeeres, as aforesaid) received the holy communion thrice this last yeere, chiefly once at Easter, in your Parish Church kneeling? If no, then you shall present their names which haue not so done.

25 Whether haue you a fit Parish Clarke, aged 20. yeeres at the least, of honest conuersation, and sufficient for reading and writing; & whether are his and the Sextons wages paid without fraud, according to the most ancient custome of your Parish: If not, then by who is he so defrauded and denied? And whether hee bee chosen by the Parson or Vicar; or by whom, according to the 91. Canon?

26 Whether doth your Clarke or Sexton keep the Church cleane, the doores locked? is any thing lost or spoiled through his default, or doth he when any is passing out of this life, neglect to tole the Bell, hauing notice thereof?

27 Whether haue any in your parish bin married within the prohibited degrees forbidden by Law, and expressed in a certain Table published by authority, in *Anno* 1563, If yea, then you shall present their names. And whether haue you the said Table publicly set vp in your Church, and fastened to some conuenient place?

28 Whether doth any, heretofore diuorced, or married, and not diuorced, keepe company at bed and boord as man and wife, with any other man or woman, then with the person that he or she was married vnto; and what be their names? If the parties now so liuing together say, that they be married, whe and where were they married: and how long haue they continued together?

29 Whether haue you in your parish, to your knowledge, or by common fame & report, any who haue committed adultery, fornication, or Incest, or any Bawdes, Harbourers or receiuers of such persons, or publicly suspected therof, which haue not been publicly punished

to your knowledge? If yea, then with whom, and whether are there any which are by common fame and report reputed, and taken to be common Drunkards, Blasphemers of Gods holy Name, common and vsuall Swearers, sikhy Speakers, Raylers, Sowers of discord among their Neighbours, or Speakers against Ministers marriages, Vsurers contrary to the Satute made in the seven and thirtieth yeare of King *Henry* the eight, Symoniacall persons, Fighters, Brawlers, or quarrellers in the Church or churchyard? you shall not faile to present their names.

30 Whether haue any in your Parish receiued, or harboured any woman begotten with child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinarie? you shall truly present as well the partie harbouring as harboured, and who is suspected to haue committed Incontinencie with her.

31 Whether any person or persons suspected or detected heretofore of Incontinencie, and therefore departing out of your Parish: for a season, is now returned againe; or in what place else is he or shee now abiding to your knowledge, or as you haue heard? you shal not faile to present the truth in that behalfe.

32 Whether there be any person or persons Ecclesiasticall or Temporall within your Parish, or else where within the Diocesse, that haue retained & kept in their custody, or that read, sell, vtter, disperse carry or deliuer to others any English or Latin books, or Libels, set forth or printted either on this side, or beyond the Sea, by Papists or Sectaries against the Kings supremacie in causes Ecclesiasticall, or tending to Popery, Puritanisme, or any other, Sect, error, or heresie, against true religion, and Catholike doctrine, now publikly profess'd in this Church, or the government, or discipline of the church of England, now within this Realme, receiued and established by common authoritie, that you know, or haue heard of, what their names and surnames are?

33 Whether there be any in your parish, who are known or suspected to conceale, or keepe hidden in their houses any Masse books Portesses, Breviaries, or other Books of Popery or superstition, or any Challices, Copes, Vestments, Albes, or other ornaments of superstition, vncancelled or vndefaced, which is to be coniectured that they doe keepe for a day as they call it?

34 Whether any of your Parishioners, hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselves from his Ser-

mons, and resort to another place to heare other Preachers?

35 Whether there be any Inne-keepers, Ale-wiues, Victualers, or Tiplers, that suffer, or doe admit any person, or persons into their houses, to eate, drink, or play at Dice, Cards, Tables, Bowles, or such like Games, in the time of common Prayer or Sermon, on Sundayes or Holidayes: or any Butchers or other, that commonly vse to sell meate or other things in the time of common prayer, preaching, or reading of Homilies: and whether in any Faires, or common Markets, falling vpon Sundayes, there bee shewing of any wares before Morning prayer be done? And whether any Markets or selling of wares to be vsed or suffered in any Churchyards on the Sabbath day by common Pack-men and Pedlers going about, or any Butchers?

36 Whether your Minister or Church-wardens, or any of the Parish without the consent or prauie of the Ordinary, haue caused any to do penance, or to be punished eyther openly or otherwise, by any Vellrie-meetings, or haue taken money for any crime punishable by the Ecclesiasticall lawes onely, and what be the names of the parties that haue beene so punished, and in what manner?

37 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the publike prayer appointed by the Booke of common Prayer, making a Schisme or diuision (as it were) between the vse of publike prayer and preaching? And whether there be any, who being present at publike prayer, doe not deuoutly and humbly kneele vpon their knees, at such time as by the booke of common prayer they are appointed: to wit, when they make a generall confession of their sinnes: when all Prayers and Collects are read: in the time of the Letany; when the ten Commandments are read; and at the receiuing of the holy Communion, &c. And whether there be any in your Parish, who sit with their Hats on and couered in time of Diuine Seruice, contrary to the orders appointed to be set vp in your parish Church. And what be their names that haue at any time shewed themselues vndutiful and vnreuerent in that behalfe? And whether are the same Orders publicly set vp and fastened in some place of your Church.

38 Whether there be any Married women or others within your parish which after child birth, refuse, contemne, or neglect to come to the Church, to giue God thanks for their safe deliuerance, and to haue the prayers publicly appointed in that behalfe by the Booke of Common Prayer? And whether are they apparrelled with a faire white vail of linnen cloth, and accompanied with some of the honest
wiues

Articles concerning the Parishioners, &c.

wiues of their Parish, according to the ancient custome of our Church of England: and whether any Minister do winke at such fantastick women which refuse so to doe?

39 Whether any within your parish do resort into barnes, fields, woods, priuate houses, or to any ordinary expositions of Scriptures, or conferences together, or that be drawers, or perswaders of others to any such Schismaticall Conuenticle?

40 Whether any do keepe their children vn baptized longer then is conuenient, vnlesse that it be for the sicknesse of the child, or other vrgent occasion? And whether any do carry their child or children from the parish they are borne in, to other Parishes to be baptized, and so refuse their owne parish, and to what other parish? Or doe bring strange Ministers into their owne houses to baptize their children priuately, according to their owne fantasies?

41 Whether do you know or haue heard of any within your parish, that haue presumed to entermeddle with the goods and chattels of any dead person, not hauing authoritie from the Ordinary, either by prouing the will of the deceased, or by procuring of letters of administration?

42 *Item,* (setting downe the full summe of the Communicants within your parish, you shall present euery one who hath bene defective at this Feast of Easter last past, in receiuing the holy Communion, vpon neglect, contempt, or any other pretence and excuse?

43 Whether do you know of any other matter of Ecclesiasticall cognizance worthy the presentment, in your iudgement, heretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you do, you shall likewise present the same by vertue of your Oathes?

44 Whether do your Parishioners obserue and keepe holy the Holy and Festiual dayes, which by the Lawes and Statutes of this Land are commanded to be kept holy, and namely, these Festiual dayes following. *viz.* The Birth day of our Lord God, the Feast of the Purification and the Annunciation of Saint *Mary* the Virgin, the Feast of the Ascension of our Lord God, the Natiuity of Saint *Iohn* Baptist, and the Feast of all Saints?

45 Whether the fifth day of Nouember be kept holy, and Thankgiuing be made to God, for the States happy deliuerance, according to the Ordinance in that behalfe?

46 Lastly, you the Church-wardens are at the charge of your Parish, to provide a conuenient large sheet and a white wand to be had,

and kept within your Church or Vestrie, to be viled at such times as offenders are censured for their grieuous and notorious crimes.

You shall bring in your answer to the Articles aforesaid, Tenne dayes before the Feast of the Natiuitie of *S. Iohn the Baptist* next.

Immediately after *Michaelmas* next, there shall be a Synod holden, where, and when, the Clergie and Church-wardens are vpon warning giuen, to appeare : at which time the Churchwardens are to exhibite a Bill of Presentment to the Articles aforesaid, and then they shall exhibite no Bill of Presentment to the aforesaid Articles, vntill the next Visitation following : but if there shall be just cause to present any persons, the Church-wardens may at any time make Presentments, and bring the same into the Registre. And at the deliery of your Presentment, you shall set downe in the latter end thereof, the names of such as haue bene Buried within your Parish, for the space of a quarter of a yeare last past, before the date of the said Bill, being Men, Maides, or Widdowes.

Articles to bee enquired of, by the Minister, Church-wardens, and Sworne-men of euery Parish, within the ARCH-DEACONRIE of Colchester, according to the speciall direction of certaine Letters heretofore sent to the Lord Bishop of London, from the right Honourable the Lords of the Prinie Councell.

I*tem*, Whether there be any in your Parish, eyther Parishioners, Sojourners, or such as bee late come out of their Countries into your Parish, which doe refuse to come to Diuine Seruice to their parish Church or elsewhere : and what be their names and surnames, and how long they haue refused so to doe ?

2 *Item*, How many of their wiues and children aboue the age of sixteene yeares, seruants, and other Sojourners abiding in their houses, doe likewise refuse so to doe : and what bee their names, and surnames, and how long haue they refused so to doe ?

3 *Item*, Whether there be any in your Parish which be suspected to haue bene reconciled to the Popish Religion, or to haue bene absolved or any that procured or counselled thereto : and what be their names and surnames ?

4 *Item*, Whether there be any in your parish which be suspected to be Massing Priests, Reconcilers, Iesuites, Seminaries, or other persons which haue received any Orders or authoritie from the Romish Church, to vse the like : and what be their names and surnames ?

Articles concerning Parishioners.

5. *Item*, Whether there be any Schoole-masters within your parish, which doe not bring vp their youth in the Religion now professed, or be not themselves diligent in repairing to Divine Service, or bringing their Schollers to it?

Articles concerning Parishioners.

IN every Parish where any manner of person dwelleth or sojourneth, which refuseth to go to some Church to heare diuine Service, the Minister and Church-wardens of that parish are commanded euery moneth from henceforth, to goe to euery such person with two or three honest witnesses, and before those witnesses to require euery such person to repaire to the Church to heare Diuine Service: and the said Minister and Church-wardens are commanded to send a Certificate in writing signed with the hands, marks, and seales of the said Minister, Churchwardens and witnesses, to their *Arch-deacon*, alwayes on the Tenth day before Midsomer day: and on the tenth day before Christmas day: So as retorne of such certificate may be made in time to the *Custos Rotularum*, at euery Afsizes next ensuiing those Feasts, testifying as well the manner and time of their admonishments of such Recusants whatsoeuer they be, as their answers: And when and whither they went to Church euery Moneth, after such admonition given to them, as aforesaid: Or whether any such person hath wilfully withdrawne from taking or vnderstanding such admonition: and also declaring the names, surnames, and abiding places of euery one that shall offend in any part or clause of the aboue written Articles? This euery Minister and Church-warden is straightly charged to shew his diligence in, and effectually to doe, as they and euery of them shall and will answer to the contrary at their perils:



To the five Articles aforesaid touching
the Recusants.

YOU shall bring your Presentment into the Registerie of the Arch-deacon of COLCHESTER, ten dayes before Midsomer day, and ten dayes before Christmasse day, specifying the proper and surname, title, and addition of euery person presented, and how many Moneths they haue refused to come to Diuine Seruice, to their Parish Church, or else-where, before the day of making your presentment.

FINIS.
